Silent night-Holy night

"Silent Night! Holy Night!
All is calm, all is bright,
Round yon Virgin Mother and Child,
Holy Infant, so tender and mild,
Sleeps in heavenly peace,
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1 Cor. 10:31 Whether, therefore, ye eat or drink, do all for the glory of God.

Intro. Two erroroneous ways of looking at life.

1. The materialistic- the world, its work and its pleasures with no outlook above or beyond. The daily cares and trials and sordid aims and schemes claim them completely.

2. The other class represent the other extreme. The world of the Spirit claims their entire attention.

They divide things into secular and sacred.

Their religion a sort of ecstacy which lifts them out of the daily grind but not helping them in it.

A religion apart from the world, with its own language, holy days and sacred things.

This class better than the first- they have a spiritual vision of life, they have religion. The trouble is, they do not use it. And that is just what religion is for- to use and apply to daily living.

These separatists put a gulf between religion and life.

1. They confine religion to a certain few.

The monastic idea is just this. But often a false piety is developed, while the others, deprived of their spiritual minded fellows became ignorant and immoral.

The double-standard of morality is a mistake.

The idea that the minister is and should be better than others.

Some people contribute to the support of a minister because he is to them their religion.

But there is no law of God, moral or otherwise that does not apply equally to minister and layman. Paying a man to be good for you is just as bad paying a man to do your praying for you or your breathing for you.

The student kept alive for 106

Contirbuting to thessupport of the church does

relieve one of from the duty of active Christian work. Theire is a preaching more important than pulpit preaching. The most effective preaching is done in the shops, out in the fields, in the school-room, in the home, to an audience of but one or two, and from all sorts of texts, as the occasion may demand.

That was Jesus' method and still is the best.

Nor can you hire a minster to do your thinking for you. Well to have an educated ministry# a safeguard against all kinds of religious fads and fancies. But each person must form his own beliefs. And this is the prerogative for which we protestants fought and died.

2. Another way of separating religion from life is by confining it to certain days. Some people are patriotic only on the Fourth of July or Armstice Day. Some people are religious only on Sundays. Some only at Christmas time or Easter. And I notice that these folk who carry their religion in their sunday clothes are getti their go-to-meetin duds pretty well saturated with oil and grease staine.

Keeping the Sabbath and going to church are not virtues in themselves, but rather means used for the cultivation of virtue.

3. In still another way we separate religion from life, by making it speak a language all its own and which the men f the worl cannot understand.

The reason why so few people read the sciences is because the sciences speak a foreign languae which has to be learned.

For a like reason there is a popular distaste for poetry, and classic art and music.

Language changes with the generations. We dont speak as we did 30 yrs ago. On the Day of Pentacost each heard the preaching in his own tongue and there was a great revival. Christ commanded that we take his Gospel into all the world. We can only do so by speaking the world's languages.

We must stop talking religion in a foreign tongue to the man of the world.

Our conception of what Jesus looked like based upon the portrayals of medieval artists.

And where did these artists get their conceptions? From the best models of their day!

Why do we not encourage modern artists give us modern conceptions of Christ? Paint Jesus at the tabbb of a poor mechanic dressed in blue overalls. Or in some hospital healing the sick.

We all believe in the historical Chirist of 2000 yrs ago, but it is the present-day living Christ who is needed to save us from our evils.

If Christ should come to us in the flesh what form would he assume? Would he stil speak Hevrew and Greek? I believe he would come as a modern man who understands the modern man's problems and speaks the mo dern man's language.

The unique thing about Jesus was that his religion was a part of his daily life. And religion should be a part of our daily lives.

Jesus did'nt have a pulpit or a cathedral. He just went about doing good; teaching informally, here and there, when opportunity afforded; helping people out of their difficulties and troubles, denouncing wrong when he saw it would help matters any. Jesus did just what all of us have a chance of doing every day of our lives. Just what we all should be doing all the time.

Even th so-called miracles of Jesus were never spectular- always helpful and casual, prompted by pure friend iness and neighborliness.

Jesus did'nt always teake a text fr m the Bible when he preached, more often it wastaken from the field or the brook or thebirds. All nature was Bible to Jesu

The great aim of Jesus was not to establish a new religion, but to spiritualize daily life.

There are two acts closely connected with our animal natures- eating and washing. Some men have ca called them vulgar acts which should never pe performed in public.

Our Communion service is symbolic eating and drinking representing our daily dependence on God for the necessaries of life, for spiritual as well as material food.

Baptism is symbolic washing signifying the purification of the heart.

Christ would make every meal a memorial and every act of menial service a spiritually significant.

Sacred days, sacred places, and sacred words are easy to get up and keep keep. But what we have not but

ought to have is a sacred every day life.

We ought to take God into all our good times. Did you ever go to the movies with God? You ought to. Did you ever take Christ to the dance with you? You ought to. When you sit down to bridge you ought to say grace forst, ask God s blessing on what you are about to play. When you sit down to dear a new book, thank God first for the book. There is a story of a Puritan divine who asked a blessing and offered thanks before and after receiving his first kiss from his sweetheart. If youcant combine your religion with your love-making there is something wrong with your love-making. And if you cant take Christ as a companion into your pleasures then there is something wrong about your pleas res.

We are not either altogether physical or altogether spiritual, but we are both together. We are are not altogether individual or altogether social, but both together. We need a faith that sees God not only in the miraculous but in the common place- every bush we look at out to blaze with God's presence. God is in the rain and in the frost and in the sunshine God is in the trees and the flowers and in every living thing. God is in all mankind-in you and in me.

Christ prayed that his disciples might be sanctified in the world, and so let us not try to separa e ourselves from the duties and responsibilities and pleasures of every day life but rather try to meet them and enjoy them with God- to the end that the kingdom of God might come and His will be done on earth as it is in heaven.